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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR.

There are in the world two principles, force and reason. They stand in an inverse proportion to each other. When reason advances, force must give way. When reason recedes, force must resist, disastrous struggles follow. This is not the fault of reason, but of force. It would be contrary to the nature of reason not to advance, or to return to that which it has discovered to be unreasonable; but it is not contrary to the nature of force to be convinced; it always will be so ultimately, however it may resist for the time. At first, the partisans of reason are called seditious, but it is afterwards discovered, that its enemies are the rebels.—B. CONSTANT.

For the Liberator.

THE COLONIZATION SOCIETY.

As I look abroad upon my country, I see hanging over her southern border a dark and portentous cloud; I behold there an unhappy race, drinking to its dregs the bitter cup of slavery. On every southern breeze, there are wafted to my ear the clank of chains and the deep groans of agony, bursting from the bleeding hearts of two millions of my countrymen. Yes, upon that portion of our land, there preys a deadly disease, which is destroying the vitals of our republic, and threatens to enshroud our glory in eternal darkness.

But has nothing been done to burst asunder the galling chain, and stay the moral plague that spreads a death-chill over the land? No, nothing commensurate with the magnitude of the evil. True, a society has been formed for colonizing the free people of color on the coast of Africa; and although it has received the patronage of patriots, statesmen and philanthropists, yet I fearlessly assert, that it was not benevolent in its origin; that its principles are based upon prejudice—inveterate, deep-rooted prejudice; and that its influence upon African liberty is destructive and death-fraught. Do you startle at the assertion? Trace, then, the history of their society, from its commencement in the bosom of slaveholders to the present moment, and tell me if the appalling fact does not meet you at every step. Let us examine the doctrines of its supporters. They bring the sweeping charge of degradation and vice against the whole race, and denounce them as a curse to the nation, and unfit to tread the soil of freedom.

What if they are degraded—their spirits broken, and their prospects dark and cheerless? Is this the condition of their choice? Who dragged the negro from his country and his home, and doomed him to eternal bondage? Who, now, tramples the rights of his descendants in the dust, and crush every ef-

fort for their improvement? Let the blush of shame mantle the cheeks of those vociferous trumpeters of the colored man's degradation, as they answer these questions to their consciences and their God.

But do the supporters of this scheme exert their talents and their influence to elevate the moral condition of the blacks? Have they, with a benevolence which embraces the whole of Adam's race, extended the hand of relief, and taught them the arts of civilized life, and led them on in the pathway to happiness? No, such is not the spirit that gives life to the operations of this society. The articles of its creed speak another language. They assert that the condition of our colored population can never be ameliorated in the land of their birth. Is this monstrous doctrine capable of proof? Have the blacks no capacity for receiving instruction? Has their Creator given them the spirit of brutes, and doomed them to grovel in the dust? The assertion would be a libel upon the majesty of heaven. Is this mighty nation unable to raise this unfortunate class of our citizens from degradation? No; prejudice, with more than savage cruelty, has decreed that all their hopes of advancement, in this boasted land of equal rights, shall be forever blasted; and the Colonization Society has sanctioned the unjust decree.

Nor is this all. The advocates of this society declare without a blush, that this country is not the home of the black man; that he is a stranger and a pilgrim here, and bound to another clime, whose magic touch shall start him into life and being. But does he ask where lies that fairy land, he is pointed far away across the dark Atlantic—he is directed to a country from which his ancestors were dragged by bloody-handed avarice;—and he is told when his weary feet shall tread that distant shore, he may taste the sweets of liberty under the shade of Africa's palms, and forget the wrongs of former years. But will our colored brethren be so dazzled with the prospect of ideal pleasures, as to bid farewell to home and its endearments, and like the Israelites of old, march on in one mighty phalanx, to take possession of the 'Canaan of their hopes'? No, they are not too ignorant to discover on the very front of this doctrine the stamp of falsehood and absurdity. They know that the inhabitants of New-England might as well lay claim to the soil from which the puritan fathers were driven. They know that their title to this land is as good as the whites, and they are determined that neither detraction nor force shall drive them from it. They have no desire to seek an abode in a country inhabited by savage tribes, and suffering all the horrors of the most accursed traffic that ever disgraced the annals of a world. O, when I hear it asserted by members of this society, that the black man has no right to a 'homestead' in this country which was wrested from the Indian; and that he need not expect any redress of his grievances, unless he remove to Africa, I am forced to exclaim, Oh, my country! what have become of thy justice, thy honor, and thy humanity?

I am aware that it is urged in favor of African colonization, that it will be the means of spreading the gospel among its savage tribes, and of dispelling the darkness that has enshrouded that continent for ages. But does this society expect that Africa will be enlightened by colonizing on her shores a class of people, whose very existence it considers a curse to our country? What now had been the condition of the islands of the Pacific, if, instead of the ambassadors of Christ, there had gone thither a band of adventurers to rob the natives of their land and their gold? Still had idolatry held her bloody sway, and darkness and death had brooded over those bright gems of the ocean. Is it a natural effect of the principles of colonists, to benefit the people among whom they settle? Go, search the world through, and not an instance can you find, where a colony has risen to power but by the utter destruction or slavery of the original inhabitants. The pilgrim fathers were as holy men as ever settled in a foreign clime; yet, at their approach, the sons of the forest were swept into oblivion, as if by the 'glance of destiny.' The heralds of the gospel are governed by different motives. They are commissioned, not to colonize, but to evangelize; not to lay the foundation of a worldly empire, but to extend the spiritual reign of King Emmanuel.

It is also urged in favor of this scheme, that it is the only way to break up the horrid traffic in human flesh, that spreads desolation and woe through that benighted land. But the disease of slavery does not exist in Africa. It exists in America. Here, and here only, is the seat of that deadly evil which casts a shade of darkness over two continents. Destroy the market for slaves, and you have given the death-blow to the traffic. Keep the market open, and Christendom combined cannot root it out.

But what are the feelings of this society in regard to the slaves of our country? Are its members straining every nerve to relieve them from the iron grasp of oppression? No, on the contrary, they assert that the southern planters are not culpable in holding their brethren in bondage. They declare, that the manumission of slaves is inexpedient and dangerous, unless they can be transported to Africa. Are not colonizationists then, the abettors of slavery?

Do they not say to the slaveholders, 'Screw on your fetters, and put on the lash in your own way'; disregard the cry of the oppressed, and trample on the authority of God. Since the origin of this society, one million of unhappy slaves have been swept away by the stroke of death; yet its members are still hugging the delusive phantom of colonization, as a remedy for the evil of slavery; and looking coldly on, while rank after rank are descending to the tomb, without a gleam of hope to light up their pathway to immortality. But shall this scheme, so big with destruction to the cause of African liberty, still be cherished by the benevolent? Will they, with the chart of freedom in one hand and the bible in the other, lend their influence to a society that tramples upon the rights of the colored man, and tolerates slavery? No, the remonstrances of our colored brethren and the clanking of chains on our southern plantations, demand, in tones of thunder, its immediate abandonment. Too long have we disregarded the claims of justice, and been indifferent to the calls of bleeding humanity. Too long have we slept upon the heaving sides of a burning volcano; while clouds of wrath have rolled over our heads. Oh, as I hear the groans of the oppressed, calling to heaven for vengeance, I tremble for my guilty country. For methinks I see the brow of wrath beginning to lower, and the red right arm of justice lifted, to bring down destruction upon the oppressor, and to wipe away the guilt of my country with blood.

VERMONT.

For the Liberator.

'SOMETHING MUST BE DONE.'

MR. EDITOR.—The motto which heads our article, appears to us an important truth. In the first place, the physical and political condition of our negro slaves is such as outrages and contradicts our boasted declaration of independence—that all men are born free and equal, and are equally entitled to these inalienable rights, life, liberty, and the pursuit of happiness. The very instrument by which we justified our forcible disenthralment from the tyranny of Great Britain—equally justifies the negroes in a forcible attempt to free themselves from a bondage much less tolerable than that which Great Britain ever exercised on the colonies.

The negroes of Hayti have felt this right, and carried it into successful exercise. The negroes of Virginia have felt it equally; but in their attempt to overwhelm their tyrants, they were premature, and consequently failed. The attempt, however, has proved to the conviction of the southern planter, that property in slaves is unsafe property; and that life itself, in a land of slaves, is held by a precarious tenure. The south, warned by the recent occurrence at Southampton, is now loudly reiterating the sentiment of our motto; a sentiment which the north has been for years presenting to it in vain. We rejoice that they are now convinced of the truth of this sentiment while yet it is not too late.

'Something must be done'; and 'something will be done.' If things continue at the south in an unaltered course, a few more years will exhibit a frightful majority there of ignorant, depraved blacks;—a race who will have no sympathy for the few scattered whites, who have been forever tyrannizing over them; who will have no religious principles to restrain, nor political wisdom to dissuade, from gratifying all the malignity against their white oppressors which has been fostering in their subtle bosoms for generations; and who, moreover, will have the physical power to crush at a blow the whole white population of the south. Every rational man who will take the trouble to trace causes to their effects, must see that this will be the effect of present operating causes, unless they are removed; and that, probably much sooner than we can calculate, the whole of the southern states will be a land of sable barbarians, and terrible enemies to the repose of the remaining states. If you grant them life, this race will have liberty, and will pursue happiness; and if you prevent them from acquiring that wisdom which would direct them in this pursuit, they will take such means as the ignorant and savage of all ages have taken; such means as are destructive of the life and happiness of the human family.

But we would insist that 'something must be done' in reference not only to the political, but also to the intellectual condition of the slaves. What an anomaly in a nation of freemen, enlightened and religious, and depending much more upon knowledge than physical force for power,—is a population comprising a majority of the whole, who are precluded by laws from taking one step in the road to knowledge! who are doomed to be forever mere beasts of burden and toil! What an immense waste to the world does this system produce; that thus fritters away millions of mind, minds of men who breathe the pure air, and are nourished from the luxuriant soil of freedom's boasted inheritance! a waste not only of mind, but an absolute waste of productive labor; for who does not know, that a slave depressed to a mere animal, does not effect half the labor of a free, and intelligent owner of the soil? If the one can escape the lash of his unfeeling task-master, he does all for which a motive is presented him;

but the other is not satisfied with any thing short of making every blow he strikes productive of the most profitable result possible; nor does he stop till so many such blows are struck as will draw from his little patrimony the greatest possible profit. In this view of the subject, then, certainly 'something must be done.'

A still more serious view of the subject presents itself in the moral and religious condition of the slaves. This is the age of benevolence;—of missionary exertion. Christian philanthropy, which has slept for centuries, has now begun to arouse herself, and to enquire into the present state and future prospects of the nations on whom the sun of righteousness has not shined. She has found them wicked, corrupt, ignorant, degraded slaves of superstition and tyranny, and with her own characteristic kindness, has stretched forth her hands, filled with that knowledge which is the light of both the present and the eternal world. But where can she look for such degradation of human nature, in every possible respect—political, mental and religious,—as in the manor of the slaveholding planter? Where are kind exertions so restricted? The lords of Burmah frown on those who would interfere with her operations there; the proud monarch of the crescent openly favors her kind exertions for dispelling the mental and moral darkness of his dominions: Africa's sable sons on their native shores are eagerly stretching out their hands in supplication to her; but the proud master of Africa's kidnapped and enslaved sons frown on every attempt to elevate his slaves above the condition of brutes! There may be exceptions to this remark; but the very statutes of the slaveholding states, which punish with heavy penalties and with death, the person who should attempt to instruct a slave in the first rudiments of literature, prove that the remark is substantially correct. The very plea that if the slaves were instructed, they would at once arise upon the whites and possess the country—however false it may be, and however clearly it proves that the slaveholders are sensible of the wrong they are doing the slaves—yet proves that they will not permit them to be instructed. There may be exceptions; but the slaveholder who is instructing his slaves, who is making them intellectual and moral beings, who is making them happy for time by teaching them to live for eternity—certainly has not obtained that celebrity which so rare an instance of what justice demands of all, deserves. The slaves (some of them perhaps) may have the privilege of attending meetings, but they are never taught that this is a privilege, and are, indeed, drawn away from this duty by having the Sabbath for themselves, either to spend as a holiday or to cultivate the little patch of ground, which not the kindness, but the cupidity of their masters, has bestowed upon them. They may go to a sabbath school, if established under certain restrictions, but no such sabbath school is established for them; and such are the restrictions, that none will be likely to be; and even if there were, the indolence, fatigue, love of pleasure and amusement, necessity of cultivating their patch, and a thousand other discouragements—would prevent their attending a school where they were scarcely permitted to be taught any thing. And is it not true that 'something must be done' to alter this state of things? Shall millions of minds from age to age be annihilated as to time, and ruined as to eternity—shall the population of our country be so managed as to make it our weakness instead of our strength? our dread and abhorrence instead of our confidence, our pride, and the object of our highest love? And shall we suffer a state of things to exist which must surely and speedily wrest from us the fairest and most fertile portion of our territory, and give it to a nation of the most absolute barbarians? Surely 'something must be done.' What can be done, will appear in future numbers.

D. W. E.

For the Liberator.

SLAVERY.

The history of the African Slave Trade is a melancholy tale of human woe. The long series of years during which this bloody traffic has existed, has borne on its pinions to eternity reports of human wretchedness, which must excite the blush of shame on angel cheeks. This period in the history of man will be referred to, in after ages, not as the dark, but rather as the bloody age. It has branded the otherwise fair reputation of our nation with a stigma, which all the benevolent deeds we may hereafter perform to injured Africa can never erase. The story of her wrongs is registered against us in the annals of the world; the indignant frown of philanthropy, of reason, of religion, and of the acknowledged principles of our civil polity, rests upon us. This palpable blot upon our national fame is rendered still more disgusting, by the otherwise unimpeachable character and pre-eminent dignity which we sustain among the nations of the earth; like a stain upon a white garment, it becomes more striking by our free institutions, the republican principles of our government, and our intellectual and moral improvement. For a nation professing to be the votaries of liberty and equal rights, whose ances-

tors sacrificed their lives at the shrine of freedom, and by their bravery achieved their national independence; for a nation who rally with enthusiasm around the standard of civil liberty, who hail with rapturous acclamations the dawn of liberal principles in Europe, and who join in holy orisons to the great Arbiter of the destiny of nations in behalf of the arms of Poland; for such a nation to hold in servile oppression and galling servitude two millions of human beings, invested by God with the inalienable rights of freedom, merely because their color is different from their own, is an act stamped with infinite turpitude, and which must excite the indignation of every philanthropist. The scenes of distress, of domestic distractions, and the dissolution of the tenderest ties of affection and consanguinity, occasioned by this cruel abuse of our species, together with the long train of national evils inseparably connected with, and the moral criminality of slavery, are considerations which sanction the assertion, that slavery in the United States of America should be abolished by legal enactments. The propriety of this assertion I conceive to be so obvious, as to supersede the necessity of having recourse to argument to establish it. Our nation has been hitherto supported by the hand of Omnipotence. Like the ancient Israel of God, our cause has been asserted by the thunder of Jehovah's voice. In the day of despondent hazard, 'the time that tried men's souls,' he gave conquest to our arms and triumph to our banners, and by his benignant providence we have attained to an elevated rank among the nations of the earth, which the proudest empires of Europe must emulate. But things begin to assume a new aspect; it seems that the potent arm of justice, tired of long delay, is at last aroused to vengeance in defence of the captive's violated rights. The affairs of our country are fast verging to an important crisis. The insurrections of the slaves in the South, intestine broils and dissensions, and the prevalence of party spirit, that bane of every civil compact, are portentous omens of the future, replete with the most awful meaning. The sword of revenge is unsheathed against us. In the groans of the slave, we hear the dirge of our national existence, and our doom is written with his blood in the book of fate.

Wilbraham.

A. S.

For the Liberator.

REV. NATHANIEL PAUL.

MR. EDITOR.—You will please announce to the public that on Saturday last, the 31st ult. the Rev. Nathaniel Paul, of Wilberforce, Upper Canada, embarked on board the fine British ship Harlequin, Mr. Wm. Garrick, Master, for Liverpool.

Mr. Paul crosses the Atlantic for the ostensible purpose of making a disclosure of all the circumstances which gave birth to the infant establishment at Wilberforce—to present a detailed and ingenious statement of the present disfranchised condition of the colored population of the United States—to attempt a humble but strenuous effort in obtaining the kind patronage of the Crown—and to make a fervent and important appeal to the warm and expanding sympathies of the good people of England, for funds in aid of this little Colony, which an inscrutable providence has permitted to be planted in Canada, under the protection of the equitable laws of the British government.

To give countenance and respectability to his mission, Mr. Paul is furnished with several commendatory letters and documents from his Excellency the Governor of the Province; from the Rev. Clergy of different denominations; and from the most respectable citizens both of the U. States and Canada.

A few moments were spent in social worship, after which the Rev. gentleman was accompanied to the ship by the Rev. Messrs. Williams of the Episcopal Church, Wright of the Presbyterian Church, Raymond of the Baptist Church, Mr. Israel Lewis, the Agent for the United States, besides a number of colored citizens, all of whom took an affectionate leave of their distinguished friend and Agent, by recommending him to the protection of the God of the seas.

May his mission be crowned with abundant and growing success.

Let all the People say, Amen.
New-York, Jan. 2, 1832.

R.

The following lines were hastily composed on occasion of the departure of the Rev. Nathaniel Paul from the City of New-York, on the 31st Dec. 1831, for Liverpool. If you consider them worthy, please give them a place in your paper.

Go, then herald of the cross,
And boldly plough the briny deep;
For thy mission count all things loss—
Thy God thy soul will safely keep.

Farewell, dear brother, onward move;
Your cause is God's, and must succeed:
Consult his will, and faithful prove,
His bounty will supply your need.

And when arrived on Albion's shores,
May you with holy fervor trace
The unjust treatment of our foes,
Who spurn, exile, our helpless race.

And while you plead our brethren's cause
In Halls and Chapels overflow'd,
May you receive a just applause,
And joyful hoard the gifts bestow'd.

When your great mission is completed,
And all that can be has been done,
May you return with blessings greeted
For the triumphant victory won.

May your remaining days be blest
With joy, and peace, and competence;
And when you're called away to rest,
May you enjoy a recompense.

R.

For the Liberator.

FREE PEOPLE OF COLOR.

Having read with considerable interest the editorial remarks in the New-York Spectator respecting the present cruel expulsion of the free blacks from the southern States, & in reflecting on the circumstance that numbers of them have been landed on our shores and a remedy is inquired for, the following views are suggested. For a long period this country, and more especially the State of New-York, has been an asylum for the oppressed poor of distant lands. The immense numbers of this class poured among us, particularly from Ireland, has occasionally caused such alarm as to induce the enactment of severe laws to prevent their introduction. These measures, however, proved unavailing; and time has made it manifest that we can absorb many thousands annually of these suffering people, not only without detriment, but so as greatly to promote our general prosperity. The canals, railways, domestic manufactures, &c. could not otherwise have progressed as they have, but at a vast additional expense of capital, and the withdrawing a large body of our citizens from pursuits more congenial to their habits. Now, if I am rightly informed, the current of this description of emigrants has latterly been very much turned into Canada, and from thence to the western parts of our Union. I would therefore propose, that we grant an asylum to our persecuted colored countrymen, which I am persuaded can be done to our mutual advantage.

Last summer, the writer of this, hired an individual at ten dollars per month, who was once a slave in the south, and probably a burden to his master. And a neighbor of mine paid a colored man, who was formerly his slave, one hundred dollars for his services the present year; and I know not that either of us were ever better served, or better satisfied with our contract; and yet, simply as a question of interest, neither of us would accept either of these men as a slave, because it would destroy every motive to serve us faithfully and profitably. Whereas they are now saving nearly all their wages, and will probably in a few years own each a small farm.

In addition to these facts, from the very obvious improvement that has taken place in the dress and deportment of the colored population since their liberation in this State, there is satisfactory evidence that the improvement is general, and that they are beginning to respect themselves, and be respected.

If, therefore, the good citizens of New-York will kindly receive these persecuted people for the present, and encourage them, as soon as the season will admit of it, to seek employment through the State, surely their benevolence will be blessed to themselves, and to the recipients of their bounty. It is not expected that this State will necessarily be their permanent home; whenever any thing like their just rights be granted them in the South, congeniality of climate will powerfully tend to draw them to that quarter, happily with improved habits of industry and economy.

Here allow me to deplore the conduct and situation of our mistaken brethren in the south. I have the fullest conviction that any State (if general concert be unobtainable) might at once disperse the tremendous cloud that hangs over it, by giving freedom to its slaves. Make its municipal regulation to prevent vagrancy as strict as it pleases, but give to all its inhabitants personal freedom. Low wages would only be necessary, and the planters would be better and more profitably served than heretofore; and their increased safety, prosperity and happiness would soon induce others to follow the example.

This is not theory, merely, it has been tried in Mexico, in South America, in half our own States with as complete success as our unreasonable prejudices against their color could possibly permit. If, however, our southern brethren are determined to expel the colored population, let them reflect that should the vacancy be gradually filled up by emigrants from the North, the present race of Planters will, from circumstances not necessary now to dwell upon, have to give place as owners of the soil to new occupants. This we deem as certain as that the sun will rise to-morrow.

State of New-York.

M.

We do not know whether the criminal intercourse with female slaves, alluded to in the following communication, is a subject of church discipline; but as the ministers and members of churches are allowed to buy and sell slaves *ad libitum*, we presume they have the privilege of managing their own property in their own way; for, if otherwise, the churches are straining at a gnat and swallowing a camel.—*Ed. Liberator.*

To the Editor of the Liberator.

Sir—I have understood that in our slave States, the male slaveholders claim a right to con-

join with their female slaves, when, where, and as often as they please, whether old or young, black or white, and punish every kind of opposition to their wish according to their resentment or caprice. As this whitening operation is in rapid progression, since the open importations have been prohibited, I am apprehensive the time is not very distant when the amalgamation will have been so great as to render it difficult, in many instances, to determine who are entitled to freedom, and who not; as you well know the condition of the progeny follows that of the mother.

I am wishing to know whether the Churches, any, or all of them, in the slave States, consider the domestic intercourse of the male members with the slaves as a subject belonging to their discipline? As slaves are not allowed to testify against their masters, however notorious and almost universal the intercourse, I am doubtful whether it would not be generally found difficult to substantiate the facts.

SLAVERY RECORD.



LETTERS FROM GEORGIA.—NO. 4.

(Georgia), Dec. 2, 1831.

To the Editor of the Liberator.

I have nothing more to add, unless it is one item that will be given with an aching heart. The awful sentence of capital punishment was yesterday pronounced upon two slaves by Judge Willie, in the neighboring village of Dentonville, where they are to be executed on Friday next. One of them is named Alonzo, the property of Col. James Birdsong, and is nearly as white as his master—the other is owned by the Rev. Townsend Darragh, and named Duker. The cause of these convictions is strange—is horrible to the last degree; and it would seem as if insulted justice and humanity ought to rise in their might, and rescue the victims. The cause is no less, or more, than this. It seems that these slaves both had an attachment for the same female—a servant of Taylor L. Randolph, Esq. named Beauty. Angry words took place between them in her presence, and blows followed—a white man interfered with them. The remainder of the testimony rests upon his evidence—I will not say the truth. He swears that they made an attempt on his life. And I believe every one who heard it, were satisfied, from the cold blooded, savage conduct of the witness, that it was his full determination, at all events, to swear to enough to convict the poor prisoners, who were obliged to stand dumb and defenceless, except a weak defence by B. McGregor, the attorney assigned them, which seemed more like so many sullen growls, because he was compelled to be a party in the case, than like a plea in behalf of suffering humanity. The testimony was by no means clear and satisfactory, and the name of this 'swift witness' ought to be held up to the world; if there be a paper independent enough to publish it, let it come to the light with its true colors blazoned around it. Let the name of WILSON DRAG receive the whole world's execration. A white man could have escaped such a charge with impunity—not so with the unfortunate Duker and Alonzo. Their chance and claims are even below those of favored dogs. The Reverend owner of one of them has administered ghostly consolation to a white man in the same awful situation, yet has not visited his slave since his conviction, and it is believed will not sooner than he would the meanest cur that gnaws bones in his yard.

SENTENCE OF DEATH.

This awful sentence was passed by the Court of Norfolk Borough, on Saturday last, on a negro girl, slave, of the name of Elizabeth, about 17 years of age; for poisoning. It appeared from the evidence, that she was living as a hired servant with two negro women named Cima Copeland and Keziah Tate, when on Thursday the 22d inst. early in the morning, she called at the room of a colored man named Jim, in the same neighborhood, and asked him to tell her whether poison sprinkled on fish would kill rats if they ate the fish. Jim, without mistrusting any sinister design in the querist, readily assured her that it would not only kill rats, but every other living thing that fed upon it; and asked her in his turn if they were much troubled with rats at her house? to which she replied no; but that their next door neighbor was. At night she called at a druggist's store, and asked for six and a quarter cents worth of poison to kill rats, which being refused, she applied to another store, and asked a young man behind the counter the name of the poison that killed rats? and being told that it was ratbane, she said that was the stuff that Mr. T's Jim (the same person she had called on in the morning) had sent her to buy six and a quarter cents worth of. As Jim is well known as an old and trusty servant, the young man gave it to her at once, not doubting her story.

The next morning she served up breakfast for the two women with whom she lived, which consisted of a boiled shad, bread and tea. Cima Copeland remarked that both the fish and the bread had a strange and disagreeable taste, and she ate but little of it; her companion Keziah, however, having a keener appetite, eat with great voracity, without complaining of the taste. In less than an hour after, they were both taken with a d-dly sickness and vomiting—a physician was called in, who ascertaining at once that they had taken arsenic, applied the proper remedies in such cases, with success as to the woman Cima, who recovered; but Keziah having partaken more largely of the delinquent drug, was past all medical skill: she died in the course of the day.

The Court sentenced the girl Elizabeth to be hung, and appointed Friday the 10th of February for her execution; but with a recommendation to the Governor to commute her sentence for transportation. We trust, however, and we believe it to be the general wish, that this recommendation may not prevail.

The crime of poisoning is too fearful, too dangerous to the peace of society, to admit of an appeal to mercy in any shape. Mercy in such a case would be 'direct cruelty.' It should be visited with the full measure of punishment which the law prescribes. In the present instance, we see no good reason for the exercise of Executive clemency; the culprit was shown by abundant testimony to have been of a most diabolical temper and disposition, and perpetrated this atrocious crime for no other provocation than a slight chastisement which she

had received two days before from one of the women. At the bar she evinced no feeling, nor was she in the least affected at hearing her awful doom pronounced by the Court; but with astonishing effrontery exclaimed, as the officer was leading her from the bar, 'Mr. T's Jim ought to be hung for telling that lie on me.'—*Norfolk Herald.*

MASSACRE PREVENTED. We have been favored by the Rev. Mr. Wharey, of Goodland, with the following extract of a letter from a gentleman in Rutherford co. N. C. The letter from which we quote, is dated Dec. 1st, 1831.

Southern Religious Telegraph.

'We had a great alarm in this county by a conspiracy of the blacks. There is a Baptist preacher by the name of Fed, well known in this county, who undertook the business. He hired a man to do his work at home, and rode about through this county and Burke, enlisting soldiers and arranging the business. There are two Gold Mining companies, one in this county, the other in Burke. On these he put much dependence. They are said to have a hundred at each place. The night was set, on which they were to commence the massacre. They were to commence at the gold mines, and kill all the whites there: thence one company was to go to Rutherfordton, the other to Morganton, and take the towns. There they would get arms and ammunition to carry on their operations. But a few nights before the fatal night, Fed came to John Logan's negro house, in our town, (Rutherfordton) to enlist a man of his. It happened that a woman in bed overheard the conversation, and slipping out privately went and told her master. Fed was taken and put in jail; and a strong guard kept in town night and day. When Fed heard they had testimony against him sufficient to hang him, he confessed the whole, and told who were to be officers under him. They were taken, with several others, and committed to jail; but as they all belonged to Burke county, they have been sent to Morganton jail. For some reason, Fed's trial has been put off, and he remains in jail.'

NEWBERN, N. C. Dec. 16.—We understand that the President has complied with the Ladies' request, and ordered a company of U. S. troops to march for this place. Without debating the necessity of the measure, or discussing the ladies want of confidence in the power of their natural protectors, implied in the application, we cannot but applaud the ready courtesy of the President.—*Spectator.*

Demerara.—We learn that serious alarm prevailed throughout this colony, in consequence of insurrectionary movements among the negroes, and that martial law had been proclaimed there.

N. Y. Courier.

INSURRECTION OF SLAVES.

Extract from the New-Year's Address of the Portland Mirror.

And hark! that distant general wail,
In notes that make the stoutest quail!
Where servile hordes, by frenzy driven,—
'The instruments of angered heaven,—
Led by fanatics, reckless, bold,
To deeds too horrible to be told,
Peering aloft the blood stained hand
Spend consternation through the land
A voice, like Egypt's midnight cry,
Wakes sleeping households,—but to die;
Their unsuspecting slumbers broke,
They instant feel the fatal stroke;
Their eyes behold unwonted light,
Then close in everlasting night.
All virtues of one common fate,
Their habitations desolate.—
Drenched in their blood, lie low the dead,
With mangled limb and severed head.
Put God is just—Masters, be warned—
This dear-bought premonition scorned,
Fell retribution soon may come,
And seal our guilty nation's doom.

LADIES' DEPARTMENT.

'Am I not a Woman and a Sister?'



For the Liberator.

ADDRESS TO THE LADIES.

Permit me, friend Garrison, to address the compassionate ladies of these United States, through the medium of thy truth-disseminating and justice-advocating Liberator, upon a subject which, for importance, seemeth to have no equal, whether in ancient or modern times; and which seemeth loudly to call for their energies and united aid, to merit their scrutinizing and disinterested attention, and imperatively to demand their invigorating hopes and soothing sympathies.

Grant me, then, most compassionate ladies and kind abettors in the noble work of promoting universal good, the privilege of soliciting your well known, untiring patience, while, under acute sensations of timidity, I attempt to elicit your powerful influence in behalf of much too long neglected suffering humanity, and to inspire your sympathizing hearts with a ray of animating hope, by recounting to you some of the ancient and modern historical facts, which seem to prove conclusively, that the concentrated energies of your sex have never been in vain; and by: (turning to the now existing causes and effects which are intimately connected with us, as a moral and enlightened nation.

I will, then, invite your attention to that remarkable occurrence wherein the ladies of Rome are said to have projected a plan, and carried it into successful operation as to have terminated a difference which threatened the destruction of the Roman and Sabian republics, with an almost depopulation of their country; and to that wherein their timely interference is said to have saved Rome, at a time of her advanced greatness, from a dreadful calamity which was about to be forced upon her by the enraged and powerful Volscian nation. In the first of these, we see female ingenuity combined with female piety, softening the hearts of the half civilized Roman and Sabian citizens, and preparing them for the adoption of a treaty, from which re-

sulted a numerous train of valuable comforts: and in the second, we find female courage in conjunction with her scrutinizing wisdom, producing means which, consummated by her refined elegance, mingled with her sympathies, were sufficient to melt the heart and deluge the eyes of the great Volscian general; who was excited to acts of desperation by unrelenting hatred, and elated to enthusiasm by the prospect of unequalled success; and who had, until then, appeared alike invulnerable to threats and entreaties; for he had, with haughty indignation, bid defiance to the Roman senators and the sacred priests, and had brought them to the extremity of despair.

Hence you will perceive, that the great city of Rome and her environs were twice saved by female interposition; and that then, and not till then, did Roman and Sabian kings, Roman senators and Volscian generals, know the effect of woman's greatness. And probably exalted American statesmen and petty slaveholders may not believe in your worth until you have effected a total emancipation of two millions of your suffering cotemporaries; and saved a much greater country than Rome from a ten-fold greater calamity. Again, the ladies of England have lately and clearly proved, that woman's influence is ever effective when it becomes concentrated for the praiseworthy purpose of achieving some great moral good: for by their united energies and indefatigable labors, the English nation has been roused from a state of indifference, which strongly portended its downfall, into an engagedness seldom equalled; which has been accelerating the march of West Indian emancipation with a velocity almost heretofore unknown, and far beyond the prospects of its most sanguine advocates. They have, by their untiring zeal, excited such a general sympathy for Africa's pitiable children, and such an universal burst of holy indignation against oppression, that the uplifted arm of the nation is about to terminate forever the existence of abject vassalage in the colonies; and preserve in future her escutcheon from a stain which has for ages tarnished her character, and must inevitably detract from her glory to the latest period of her existence.

And further; when we consult the meritorious actions of some—alas! how few—of the southern ladies, are confirmed in the conclusion, that female influence is mighty to save; for there may be found a few individuals who have, by their gentle and unceasing entreaties, succeeded in converting their husbands from hard-hearted task-masters into sincere and practical advocates of universal emancipation; from which conversion has resulted a total and happy release of large families of wretched slaves.

Now can you, with these and many other incontrovertible evidences of the greatness of your moral and intellectual capacities, grant for a single day that doctrine to be true, that inferiority is stamped upon the fair sex by the hand of nature? Can you rationally distrust your ability to promote the immediate and total abolition of African bondage? Can you, with any degree of conscientious propriety exempt yourselves from exercising these noble gifts of a kind Providence for such a glorious cause? Can you doubt for a moment, the natural and absolute right you have to exercise any faculty of your natures for the attainment of such an important object? Or can you find a plausible plea for inattention to a subject which is of such vast interest to you, as individuals, as American women, as well wishers to the cause of philanthropy and religion?

I trust your answer to these interrogations will be in the negative; if so, the field for your labor is spacious; the departments are many; the necessity is urgent; the prospect promising; and the reward will be incalculable. Therefore there is no time too sacred, no character too dignified, no station too exalted, no condition too humble, no talents too great, nor any too small to be devoted to the righteous avocation of strenuously endeavoring to effect an immediate and total restoration of inherent and just rights; which were at first ruthlessly wrenched from a portion of mankind, have been cruelly retained for centuries, and now are withheld from millions of American citizens.

Oh, then, American sisters, let the emergency of the occasion inspire your sensitive hearts with fresh and firm resolutions not to quit the field until a victory be obtained. Let the magnitude of the undertaking move you with increasing vigor, and the perilsous engagement animate you with the courage of Hercules and Victoria. Let the justice of the cause suppress every feeling of pusillanimity, and shield you from the pointed darts shot from the bow of prejudice by the opposers of female moral activity. Let our nation be deeply affected from centre to circumference by sympathetic and unrelenting appeals from you to its statesmen, in behalf of crying humanity and outraged justice. Let it be roused from an apathy profound as sleep, from a torpor inert as lifeless clay, to vigils perpetual as ever revolving time; and into an activity surpassing that of the bee, by your ceaseless importunities for poor, bleeding, 'omised African sisters. Let its juvenile population be effectually taught by your instilling precepts and convincing examples, that the enslaving of human beings is the worst of crimes; that it is one which strongly threatens the ruin of our country, unless its baleful course be speedily averted by the moral power which yet remains among the American people; that the cause of its existing from age to age, is the support its advocates receive from states and countries wherein it is proscribed. Let southern planters sensibly feel the effects of your holy abstinence from a use of every part and particle of their produce, which is bedewed with the melancholy tears of their wretched slaves, or stained with their crimson fluid.

Oxford, (Pa.) 12 mo. 31st, 1831.

T. H.

For the Liberator.

EXTRACT FROM AN UNPUBLISHED POEM. BY A LADY.

Favored Columbia! vast is thy extent,
Broad are thy lakes, thy mountains prominent;
Thy fields are fertile, and thy lofty trees
Bend in obedience to the mountain breeze;
Summer looks gladly o'er thy hills and vales;
On thy fair surface, sport the winter gales
In all their majesty; yet life and health,
And splendor, and accumulated wealth,

Are thine. Then take the proffered gift and be,
A people greatly wise and nobly free.
Art thou with independence richly blest?
Then let thy public wrongs be all redress'd.
One stain is on thee—one of deepest dye;
In thy fair fertile fields th' oppressed cry;
When shall this dreadful stain be washed away,
Great, independent, free America?
States of our Union, make your subjects free,
Ere you can proudly boast of liberty.

A voice of justice on you loudly calls,
It rises from our courts and learned halls;
It speaks in splendid cities, in the crowd,
O'er hill and vale afar, it speaks aloud,
Beneath those sunny skies, so soft and fair,
It wafts its sighs along the fragrant air;
It tells a tale, O that it ne'er were told,
Of helpless victims, by you bought and sold.
It asks, that you will hear and deign to save,
From hard oppression's grasp, the negro slave.

You who at helm are stationed, can you steer
From breakers safe, from storms & whirlpools clear?
Beneath your banners, shall the helpless bleed,
Because a darker age has thus decreed?
Even now, fair freedom sits with drooping wing,
Nor can she guilely soar, or sweetly sing.
Her crown is fallen; her harp on willows hung;
Eolian sighs alone, are faintly sung.
Waft them, ye winds, to each Colon-bian ear;
If they are deaf, let heavenly spirits hear;
Let them come down, and traverse sea and shore,
Till slavery on earth shall be no more.
Spirit of peace and love, from heaven descend,
And to thy will this mighty nation bend;
Write not its fate in one vast sanguine sea,
Ere all its subjects are from slavery free.

Spirit of mercy, shed thy power benign:
On the poor Indian wilt thou mildly shine!
Let not the hand of civil man intrude,
To scatter discord in his solitude.

Too long has power usurped a lawless sway,
To drive the natives from their homes away;
Turn then, ye mighty, and avenge their wrongs,
That their lament be turned to joyful songs.
Let equity o'er all this land prevail,
And slander cease, and fraud and falsehood fail.
Let the firm basis of our fabric be
Religion, truth, and heaven-born liberty.
Let science shower its richest treasures down,
And be to every head a glittering crown;—
From its broad light, let avarice turn away;
Flee, like the shadows from the coming day.
Or as it trembling stands, and looks aghast,
Supportless fall, and fainting, breathe its last.

Then shall a light upon this region shine,
And shed on every heart its power benign;
As annual landmarks on their records trace
Passing events, which filled preceding days;
Sin's broad-spread phalanx shall not sternly stare,
Its faintest vestige shall not then be there.
Then welcome time's sharp sword & fleeting wing,
Good, in thy onward march, O quickly bring;
Bring to Columbia's cloud-capt hills & sunny shore
A light which long shall shine, to wane no more.
Wilton, Jan. 1st, 1832. S. W. L.

JUVENILE DEPARTMENT.



'Canst thou, and honor'd with a Christian's name,
Buy what is woman-born, and feel no shame;
Tread in the blood of innocence, and plead
Expedience as a warrant for the deed?'

THE SAGACIOUS NEGRO.

I have a short story for the young readers of the Treasury. They may rely upon the fact here mentioned, and I will try to help them to some lessons of instruction from it.

I was once located in a slave country. I was surrounded by those much injured fellow creatures, and had daily opportunity of talking with them about the things of eternity. By reason of their great ignorance and degradation of mind, they are often led into strange fancies about religion. They often speak of their dreams and visions, the strange sights they have seen, and the strange sounds they have heard. The following is the substance of a conversation on this subject.

Minister. What I want to know, Cato, is this. Have you stopped your wicked deeds—have you given your heart to Christ, and do you now love and serve him? Your dreams and visions I have no confidence in. This is not God's way of addressing himself to his creatures now.

Negro. Well, Massa, he do so once. Me hear God spoke in dreams to great many good men in old times, before Cato was born.

Minister. So he did. But it was because there was no Bible then to tell men God's will. Now we have the Bible. In that, God tells men every thing they must do. And there is no need of his appearing to them in visions, or by strange sights or sounds.

Negro. Ah! Massa. Eut poor negro, he got no Bible. God no speak to him in de Bible. Cato no Bible. Cato seen the book dey call the Bible. Eut no Bible to poor Cato. Poor negro no read. Massa whip Cato if he read. Now if God tell de good people his will in de old time, in dreams and visions, because dey have no Bible, why may he not speak to poor negro so too, because he have no Bible? De white man keep de good book from poor negro, but God better than white man. He speak to 'um without de good book.

Now, my young friends, lest through want of reflection you should not perceive the instruction this dialogue should suggest, I will direct your minds.

1. You will not suppose the negro was right in his conclusions, however sagacious he appears. We are to have little confidence in what is said about strange visions and sights. These who are the most fond of these, are generally the farthest from the simplicity and true piety of the gospel.

2. W poor, de reason large sh poor sh God me be a sin the ang and in 3. W instruct slave di cultivat blessing of Zion training purpose in ignor shining will you 4. H be, that ly in God never re is belie —that Lord Je ignoranc readers who enj structio and pray they do a poor s And wil such pre

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The n upon the legacies encomi ed a vas portion merit be sed upon following phila n lions of manity n his poor whipped then sold of the inf Execrib tarnish a one slave of far big the entire ments.

'All the Washita, tate consi thousand therein the devise, dev City of N all that p tlement i friend J upward with the e and also and there of thirty increase, lowering re I desire ty, or the disposed of from and Henry Br the said se Judge He twenty ye remain up prove the deem adv penses in slaves, no his own u Providd, Henry Br tion of the state of the thereof, th the nett re expiration the decess he not liv forming sa therefo al property Corporation ceeds of th the said C they shall and genera of New-O made, the vent waste settlement on, as to d shall be up and purpos of the said

Letters re John Pe York City Ct.; Henry fred Nigro. Mass.; M Josiah Gre garth, Bro falo, N. Y. C. Marriou kins, Balti Ct.; J Josep min Colma Port-au-Pr Middletow lyn, Ct.;

of the Qu ally from preparation Joshua Co the efforts gentlemen one of unce

2. We may see in this case, that negroes, even poor, degraded, despised slaves, are not without reason and understanding. Many of them have a large share of sagacity. Never think lightly of a poor person whose color is different from yours. God made this difference, and he is angry if you are proud because you are white and others are black. That negro you may have despised may be a saint, and Christ will confess him before all the angels, while you perhaps are yet a sinner, and in danger of being lost.

3. We are encouraged by this narrative to give instruction to the poor and ignorant. This poor slave did not lack strength of mind. Had it been cultivated, he might have risen up to be a great blessing to the world. Many distinguished friends of Zion in our country, are deeply interested in training up intelligent young men of color for the purpose of enlightening their countrymen who are in ignorance and darkness. Many burning and shining lights in the church and in the world, will yet arise from among the sons of Africa.

4. How thankful should all my young readers be, that they have means of instruction, especially in God's holy word. This poor slave had never read—had scarcely ever seen a Bible. It is believed, nevertheless, that he was a Christian—that Christ had given him a new heart. The Lord Jesus can give grace, where there is great ignorance and darkness of mind. If my young readers who have Bibles and can read them—who enjoy Sabbath school and Bible class instruction—who have Christian friends to warn and pray for them—if with all these advantages they do not love and serve Christ, will not many a poor slave rise up in the judgment against them? And will they not perish miserably if they despise such precious means of grace?

H. Sabbath School Treasury.

BOSTON.

SATURDAY, JANUARY 14, 1832.

GIRARD'S WILL.

The newspapers are heaping piles of panegyric upon the late Stephen Girard, for his benevolent legacies. We have not the smallest portion of encomium to bestow. It is true, he has disbursed a vast amount of property, and a considerable portion of it for laudable objects; but all the merit belongs to the necessity which death imposed upon him. Are we censorious? Read the following extract from his Will, and judge of his philanthropy! Notwithstanding he had millions of dollars to disburse, he had neither the humanity nor the principle to break the fetters of his poor slaves; but they are to be starved and whipped and defrauded for a term of years, and then sold 'to promote the health and prosperity of the inhabitants of the city of New Orleans'!!! Execrable conduct! mean and base enough to tarnish all his other charities! The rescue of one slave from degradation, suffering and ruin, is of far higher importance than the squandering of the entire funds of a bank upon public improvements.

'All that part of my real and personal estate, near Washita, in the state of Louisiana, the said real estate consisting of upwards of two hundred and eight thousand acres or acres of land, and including therein the settlement hereinafter mentioned, I give, devise, and bequeath, as follows, namely: I. I give, devise, and bequeath to the Corporation of the City of New Orleans, their successors and assigns, all that part of my real estate, constituting the settlement formed on my behalf by my particular friend Judge Henry Bree, of Washita, consisting of upwards of one thousand acres, or acres of land, with the appurtenances and improvements thereon, and also all the personal estate thereto belonging, and thereon remaining [including upwards of thirty slaves now on said settlement, and their increase, in trust, however, and subject to the following reservations:]

I desire, that no part of the said estate or property, or the slaves thereon, or their increase, shall be disposed of or sold for the term of twenty years from and after my decease, should the said Judge Henry Bree survive me and live so long, but that the said settlement shall be kept up by the said Judge Henry Bree, for and during the said term of twenty years, as if it was his own; that is, it shall remain under his sole care and control, he shall improve the same by raising such produce as he may deem advisable, and, after paying taxes and all expenses in keeping up the settlement, by clothing the slaves, and otherwise, he shall have and enjoy for his own use, all the net profits of said settlement. Provided, however, and I desire, that the said Judge Henry Bree shall render annually to the Corporation of the City of New Orleans, a report of the state of the settlement, the income and expenditure thereof, the number and increase of the slaves, and the net result of the whole. I desire that, at the expiration of the said term of twenty years, or on the decease of the said Judge Henry Bree, should he not live so long, the land and improvements forming said settlement, the slaves thereon, or thereto belonging, and all other appurtenant personal property, [shall be sold, as soon as the said Corporation shall deem it advisable, and the proceeds of the said sale or sales shall be applied by the said Corporation to such uses and purposes as they shall consider most likely to promote the health and general prosperity of the inhabitants of the city of New Orleans. But, until the said sale shall be made, the said Corporation shall pay all taxes, prevent waste or intrusions, and so manage the said settlement and the slaves, and their increase thereon, as to derive an income, and the said income shall be applied from time to time, to the same uses and purposes, for the health and general prosperity of the said inhabitants.'

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Letters received at this office from Jan. 7 to Jan. 13, 1832.

John Peck, Carlisle, Pa.; Philip A. Bell, New York City; William Anderson, New London, Ct.; Henry E. Benson, Providence, R. I.; Alfred Neger, do. do.; Asa Merrill, Newburyport, Mass.; Moses Emery, West Newbury, Mass.; Josiah Greene, Rochester, N. Y.; George Hoagarth, Brooklyn, N. Y.; B. A. Manchester, Buffalo, N. Y.; Nathan Winslow, Portland, Me. (2); C. Marriott, Hudson, N. Y. (2); William Watkins, Baltimore, Md.; William Harris, Norwich, Ct.; Joseph Cassey, Philadelphia, Pa.; Benjamin Colman, Salem, Mass.; Wm. B. Bowler, Port-au-Prince, (4); Rev. Jehial C. Pennan, Middletown, Ct.; Rev. Samuel J. May, Brooklyn, Ct.; Alonzo Lewis, Lynn, Mass.

We understand that an authentic history of the Quakers in this country, compiled principally from original documents, is in a course of preparation for the press by Alonzo Lewis and Joshua Coffin. It will take particular notice of the efforts of the Friends against slavery. These gentlemen are amply qualified to make the work one of uncommon interest and ability.

The New-England Magazine for January, 1832, contains a well-written and cogent paper against the American Colonization Society. We commence its publication below. Its author, we learn, is a gentleman who is well known in the literary circles for his talents and acquirements. His opinions, therefore, are worthy of some consideration.

AMERICAN COLONIZATION SOCIETY.

This is an institution of no ordinary importance; its purposes involve nothing less than the expatriation of an entire people, and it is now our part to inquire whether their consummation be practicable or desirable. We are aware that the Colonization Society is a favorite of the nation, and that our view of it is exceedingly unpopular; but we shall not therefore shrink from the discussion. If 'the scheme be of God,' as its excellent originator expressed himself, no force of argument can prevail against it; but if the contrary be the case, as we believe, it ought to be brought before the public in its true light.

The American Colonization Society was founded in 1816, by the Rev. Robert Finley, of New-Jersey, and its first meeting was held in Washington. No active measures resulted from its organization till, in the year 1818, two clergymen sailed to Africa in quest of information on which the future operations of the board might be based. In 1820, the society's agent and two agents for the government of the United States followed them, with eighty more emigrants. The first location of the colony was so ill chosen that twenty-seven of this party, including the three agents, fell victims to the climate within a few weeks of their arrival. However, the friends of the society were not discouraged, and another expedition of free blacks took place the following year. The climate proving absolutely incompatible with human life, the settlers were removed to Sierra Leone, where they remained for a short time by the sufferance of the British colonial authorities. Here the same mortality prevailed. Two of the new agents perished among others. After much difficulty, the natives were persuaded to cede a tract of land about and including Cape Montserado, which became the permanent site of the colony, and received the name of Liberia. The emigrants had here to contend with the malignity of the climate, and the enmity of the natives, who attacked them repeatedly, and had well nigh exterminated them in 1822. Since that time, about a hundred emigrants have been sent to Liberia annually.

Much discrepancy exists in the accounts of the country about the settlement. The friends of the Colonization Society represent it as every way favorable to their undertaking. Its enemies represent the climate as mortal, and the natives as powerful and irreconcilably hostile. Something like the truth may, perhaps, be gained from the statement of the progress of the colony which we shall give hereafter.

We can only learn the principles and purposes of the Colonization Society from their official reports, and from the pages of a periodical, entitled the 'African Repository,' which is their avowed and acknowledged organ. According to these authorities, the principles of the institution are as follows.

1. The Society contends that Africa, and not America, is the native country of negroes born in this hemisphere.

2. It holds that the color of the blacks is, and will be, an insuperable bar to their moral or political elevation while they remain in this hemisphere. 'This class, degraded in character, and miserable in condition, forever excluded by public sentiment, by law, and by a physical distinction, from the most powerful motives for exertion,' &c. African Repository, vol. i. p. 34.

3. It confines its good or evil offices, as the case may be, to the free blacks, and we believe (having no evidence to the contrary) does nothing for the redemption of slaves. It, however, takes charge of slaves emancipated for the express purpose of deportation.

4. It contends that the presence of the blacks among us is a curse alike to themselves and us.

5. It holds out to its friends the prospects of communicating the blessings of civilization and Christianity to the natives of Africa.

6. It discourages emancipation, unless for the purpose of expatriation. 'Emancipation, with the liberty to remain on this side of the Atlantic, is an act of dreamy madness.' See the 13th Annual Report.

7. It proposes that the black population of the United States shall ultimately be conveyed away through its means, and affirms that this is practicable.

We could quote enough matter from the above-mentioned authorities to substantiate these premises fifty times over; but we hope our readers will have confidence enough in our candor to excuse us from encumbering our pages, especially as these, the principles of the society, are matter of notoriety, and are in the mouth of every man.

We believe the Colonization Society do not wish to remove any free negro by force, whether of arms or law. They propose to employ persuasion only. This being the case, it was extremely bad policy to tell the blacks that Africa is their native land. These people love the country which disowns, contemns, and oppresses them, and which would fain thrust them forth as outcasts and aliens. With a feeling common to most people who live in unkind countries, they contend that the land of their birth is their home. The contrary assumption strikes them as supremely ridiculous. (We speak from personal knowledge.) They deny that they have any connection with Africa. They are almost to a man opposed to the project of emigration, and resolved to await the changes time may bring forth, here. They consider this doctrine as an affront, and it has done more to retard the operations of the society than any other cause. Each and every one of their conventions, and they have lately held many, has passed resolutions expressing the above sentiments, and some of them have declared that they will hold all who may consent to embark for Africa as traitors.

We think they are right; this is their country—they are governed by its laws—they contribute their mite to its support—they speak its language—here they were born—here their kindred abide—they know no other. It is as much their country as it is ours. Our ancestors came from Europe, theirs from Africa; but we see not how that circumstance can affect the birthright of either party. It is an insult to common sense to speak of sending them 'to their own country.' That we are the greater number, and that their presence 'ends us, does not alter the case in the least. Suppose the negroes of Alabama, who are a large majority of the whole population, should become free, and immediately upon their emancipation should insist on sending their former masters 'to their own country'—what would these last answer? The blacks would only be reversing the position of the Colonization Society.

To be continued.

\$5000 REWARD!

The following articles are copied for the edification of the Georgia Senate:

Guardianship of the Press.—We mentioned last week that a resolution had been offered in the Senate of Georgia, offering a reward for the apprehension and bringing to trial of the editor of the Liberator. As violent as Georgia has been, and as destitute of every principle of justice as has been its Legislature and Executive in its treatment of the Indians, we were hardly prepared to believe that such an infamous proposition would for a moment be seriously entertained, much less adopted, by either branch of its legislature. But the Senate have passed the resolution, and have filled the blank with \$5,000!

As Mr. Garrison is an inhabitant of Boston, the next step will be, for the Governor of Georgia to demand him from the Governor of Massachusetts. We should be pleased to see the correspondence that may take place in relation to this subject. That such a demand would be treated with contempt we cannot doubt. Whether Georgia would send some of her redoubtable military chieftains who have been gathering laurels in hunting and chaining and dragging about our Missionaries, and harassing the unoffending Cherokees, with a detachment of the Georgia Guard, to enforce her demand, we will not predict,—but should the resolution be passed by the other house, we should not be surprised at the adoption of any measures, however ridiculous, to carry it into effect. Two things may be set down as certain. In the first place, the Georgians are alarmed lest their slaves should attempt to assert their freedom, and in the next place, the Liberator is producing a powerful effect; if not upon the slaves themselves, it is upon their masters.

Therefore, while we cannot but think that the temper of these proceedings of the Georgians ought to admonish Mr. Garrison that his own life may be in danger, yet we do hope that he will continue, unshaken by power and unchecked by the threats of slaveholders, to vindicate the unqualified right of every human being to his personal liberty. In using this expression, we do not mean that every slave ought at this moment to be placed in all respects on an equality with other citizens. The laws, probably of every state in the union, give the civil authority the guardianship of certain descriptions of white persons, who from their vicious characters, or their imbecility of mind, are dangerous to the public safety, or incapable of providing for themselves. To proper restrictions of this kind we would have the emancipated slaves subjected—and this for their own good, and that of the community. Look at the condition of these slaves. While Christians and philanthropists are not only endeavoring to extend throughout our country, but throughout the world, the blessings of education and the light of the Gospel, we have in the midst of us a class of human beings whom we have placed in such a condition, that it is deemed unsafe, even to tell them that they have immortal souls! Is there not something, not only revolting to humanity, but even to common sense, for the Christian slaveholder to pray for, and aid by his money, the cause of Missions, either foreign or domestic, while he uses every precaution to hide this very gospel which 'proclaims liberty to the captives' from those who are under his special care and guardianship?

Let this nation be aroused to the extent and enormity of this evil. The evil must be seen and felt before the remedy can be applied.—*Rochester Observer.*

When there can be found in any state in the Union, men who are not ashamed to publish such things as the above to the world, and when the Legislature of a State can permit such a resolution to be presented, and not treat it as an insult, we may expect the same spirit to propose and adopt any measure, however ridiculous and however incongruous it may be with the genius of our government. Men who would give their countenance and sanction to a law like the one above proposed, would, in our opinion, employ the dirk or dagger, or pay the assassin to execute their dark designs.

But such is the influence of slavery on the moral character. The legislature of no state, where slavery is not tolerated, will ever be insulted by such a petition. It is evident that the Liberator has done and is doing much good. We hope it will be sustained, and while it is advocating the cause of oppressed humanity, that it may breathe no other than the spirit of the Gospel.—*Ibid.*

Georgia.—Much has been said of late of the eccentricity, extravagance and injustice of the proceedings of the Governor and Legislature of Georgia. So supremely ridiculous, as well as outrageous, have these proceedings in some cases been, that the journals in this part of the country seem to be at a loss to determine how to treat them—whether as serious, or as a genuine burlesque on legislation.

With regard to the Cherokees, and the imprisonment of the Missionaries, the conduct of Georgia has excited one general burst of abhorrence and indignation—too great for language to express. This, with the corresponding conduct of our National Administration, has made the patriot sick, and the American ashamed of the name of his country.

The late proceedings of the Georgia Senate, in offering a reward for the abduction, or in other words for the head of Mr. Garrison, the able and worthy editor of the Liberator, for advocating liberty and the abolition of slavery, carry refinement to the *ne plus ultra* in southern legislation. A reward offered for the life of a man, for advocating the cause of liberty in an independent state, a thousand miles distant! And this too in a country boasting of its liberty, equality and republicanism—a country whose fundamental maxim is, 'all men are born free and equal'! Who ever read or heard of such disgrace!

Let the Georgian slaveholder come on here to take one of our freemen from the cradle of liberty. He might not be treated, as a man was treated by the dastardly ruffians in Georgia for taking a 'Liberator' from a Post Office—'tarred, feathered and ducked'; but we venture to say he would find his \$5000, but a poor reward for the vain attempt. All the slaveholders and gold diggers of Georgia, and all the 'powers' of the 'ancient dominions' of the Nullifiers at his command, would not be able to effect the object!—The people here are neither slaves nor slaveholders, but in truth what they profess to be—freemen.—*Boston Ch. Herald.*

Georgia, again.—Contrary to our predictions a week or two since, the Senate of Georgia has passed the resolution introduced by Mr. Nesbit, offering a reward of five thousand dollars for the arrest, and prosecution under the laws of Georgia, of the editor of the Liberator. We did not believe that any body of men, assuming the dignity of Senators, could be guilty of so despicable an act. As well might the legislature of this state set a price upon the head of the Governor of Georgia. Mr. Garrison is a free citizen of this state, and as such we doubt not he will be protected in the enjoyment of his rights and privileges; and we to be the wretch who should attempt to deprive him of them, even though he should take shelter under the wings of Georgia authority.—*N. Bedford Weekly Register.*

LIBERTY OF THE PRESS. The 'Georgian-Men' in Senate have offered five thousand dollars for the prosecution of the Liberator to con-

viction—or in other words—they have offered five thousand dollars to any person or persons who will murder or kidnap and carry to Georgia to be butchered, the Editor and Publisher of the Boston Liberator. Well might Solomon say—'the wicked flee when no man pursueth—but the righteous is bold as a lion'—for we are convinced that all the Land Stealers and Negro-Thieves in Georgia and Carolina, with Gilmer, Lumpkin and Hamilton, that stultified trio at their head, would only be hooted at by the boys in New-York, Philadelphia and Boston, if they would stand up in the public streets and utter the contemptible foolery, which they vent in Senatorial resolutions and special messages. They are manifestly in great need of phlebotomy, cathartics, blisters, a shaved head, and a strait jacket.—*N. Y. Protestant.*

The Columbia (S. C.) Telescope contains the following communication, written, it seems, by the Vigilance Association which some time since offered a reward of \$1500 for the apprehension and conviction of any white person detected in circulating the Liberator in South Carolina. Mr. Field, the gentleman whom it so sincerely threatens to hang, is an ardent and liberal-minded philanthropist, who has expended several hundred dollars in the gratuitous distribution of anti-slavery tracts. A Disquisition on Egyptian, Roman and American Slavery, from his pen, is on our table. It occupies thirty-five duodecimo pages, and is very ably written. We shall have occasion to make several extracts for our paper. Long may he live to vindicate the rights of the slaves, and to expose the tyranny of his country!

MADNESS AND INSOLENCE. A long epistle has been addressed to the Vigilance Association of this place, through the post office, by one Nathaniel Field, of Indiana. The tenor of the epistle betrays him to be a shallow, ignorant enthusiast, under strong delusions, and affecting to be guided by sentiments of wonderful philanthropy. It is more than probable, however, that a lust of fame is the secret motive, the moving spring of his conduct, just such a passion as actuated the deluded wretch on a former occasion to perpetuate his name by plunging into the volcanic crater of Etina. It is not easy to say whether his ignorance or his insolence predominates. He boasts of having published several hundred pamphlets against slavery, which he has distributed in Kentucky, and that in conjunction with many friends, he intends to publish several thousand copies for distribution, and expects to distribute some of them in South Carolina.

The Vigilance Association will hold no correspondence with said Field, nor have we any disposition to interfere with either him or his publications, so long as he confines them to Indiana; but we cordially assure him, in good faith, that if he distributes any incendiary papers in South Carolina on the subject of slavery, and we can get hold of him, we will cool both his philanthropy and his enthusiasm, simply by HANGING him by the neck.

As he threatens to distribute his pamphlet through the white people, we would admonish him, (if he has any conscientious feelings,) that although he may screen himself from merited punishment by keeping at a safe distance, he may nevertheless bring into the noose the neck of some of his ignorant agents. V. A.

INCENDIARY SLAVEHOLDERS!

It seems that some of the slaveholders are imitating the example of the 'incendiary' Liberator, and actually discoursing about the gradual emancipation of their slaves. Strange that they wish to disturb so embarrassing a question! Strange that they are so resolutely determined to create an excitement! Strange that they pursue a course of conduct so well calculated to make their slaves uneasy! Certainly they ought to be indicted forthwith, and a reward of five thousand dollars offered for each of their heads. Cruel, cruel men! seriously talking of breaking the fetters of their happy and loving slaves, and casting them upon the cold charities of the world! What infatuation! This must never be: if this emancipation should take place, our throats would be cut, our houses pillaged and burnt, and the land given over to desolation! Indeed, the mischief that would result from such a step is inconceivable! Why then take it? The slaves don't wish to be free; they feel more contented and are far better off than the laboring classes of Great Britain and France; they will not leave their indulgent drivers and gentle masters unless driven away by force!

Irony aside. So excessive is the terror of the people of the south in view of the inevitable results of their oppression, that they begin to feel the necessity of checking the growth of the slave system. While we rejoice to see them in some measure brought to a sane state of mind, we are free to acknowledge that we cannot place the least reliance upon any measure they may propose for the mitigation of the evil. They never will voluntarily emancipate their slaves, unless at the same time they can drive them from the country. As for gradual abolition, it is a delusion which first blinds and then destroys.

It will be seen by the following article, that a resolution is before the Virginia Legislature, recommending a scheme for the gradual emancipation of the slaves in that State. This scheme is to recognize the right of the present proprietors of slaves; which concession is giving up the principle. It also proposes to give slave owners an adequate compensation for their loss—or, in other words, agrees to pay them for giving up stolen property. A letter from Richmond, dated Dec. 24, says—'It is believed by many to be impolitic and impracticable to frame any law, at this time, having for its object even remote and gradual abolition.'

From the Richmond Whig of Jan. 2. The following resolution was to-day submitted in the Select Committee by Mr. Faulkner, and laid on the Table. We publish it for the purpose of apprising the Public, that there will be Legislative action on the great question which so deeply concerns and engages all, and with a hope that it may stimulate other counties to follow the example of Loudon and Albemarle, and call public meetings for the purpose of ascertaining the will of the people, and instructing their Delegates.

Resolved, as the sense of this Committee, that they adopt and recommend to the consideration of the House, a scheme for the gradual emancipation of the slaves of the Commonwealth; which scheme, however, shall steadily keep in view the rights of the present proprietors of slaves, to the slaves now in case, or an adequate compensation for their loss.

'Where shall the hunted blacks go?' exclaims the editor of the Portland Courier, on publishing the following article. Truly, their condition grows more and more pitiable, (bad luck to the Colonization Society for producing this state of things!) but we trust that the New-England States will receive the outcasts with open arms.

In the House of Delegates of Pennsylvania, on the 17th inst. Mr. Vassant offered the following resolution, which was laid on the table:

Whereas the States of Virginia and Maryland are about to pass some penal enactments for the purpose of expelling their free black population from their respective States, amounting to the number of about 123,000, whereby the adjoining States, without some countervailing provision by law, must be overrun, by an influx of ignorant, indolent, and depraved population, most dangerous to the peace, rights and liberties of our citizens, and tending to undermine the fundamental principles of the Republic—Therefore,

Resolved, That the Committee on the Judicial system be instructed to inquire into the expediency of passing a law to protect the good citizens of this commonwealth against the evils arising from the emigration of free blacks from other states into Pennsylvania.

Intelligent Legislators of Massachusetts! the following is the 7th section of the Act of June, 1786. It is a flagrant usurpation of an inalienable right; justice, therefore, requires its immediate repeal.

'And be it further enacted, That no person by this Act authorized to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of Fifty Pounds, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.'

CONGRESS.

Among the petitions presented, was one, submitted by the Speaker, of several thousand females of the City of Philadelphia and its vicinity, in relation to slavery in the United States. It was laid on the table.

Mr. Mercer submitted resolutions, declaring it expedient that the proceeds of the sales of the Public Lands, after the redemption of the Public Debt, should be applied by the Legislatures of the several States and Territories, to the purposes of popular education, and the removal of free persons of color to Liberia, or elsewhere, beyond the limits of the United States and of their Territories; and that the proceeds of such land sales be distributed among the several States and Territories, according to their respective numbers. A motion was made to lay the latter resolutions on the table, upon which the yeas and nays were ordered, but the House adjourned without taking the question.

STATE LEGISLATURE.

Wednesday, Jan. 4, the new General Court commenced its session. Hon. William Thordike was chosen President of the Senate, and Charles Calhoun, Esq. Clerk.

In the House of Representatives, Luther S. Cushing, Esq. of Cambridge, was chosen Clerk, and Hon. William B. Calhoun, Speaker.

Councillors—Messrs John C. Gray, Luke Fiske, Elijah Swift, Josiah J. Fiske, Patrick Esier, William Ferson, Joseph Downman, Henry Hubbard, Howard Lathrop.

Edward D. Bangs is re-elected Secretary of State. Hzekiah Barnard, of Nantucket, is elected Treasurer and Receiver General.

The bill which recently passed the House of Representatives of Kentucky, to prevent the importation of slaves into that State as merchandise, has been lost in the Senate. Another proof of the anxiety of slaveholders to banish the evils of slavery from their soil!!

Young Snell, who recently poisoned the family of Dea. Noyes, of this city, was sentenced on Wednesday morning to one day solitary confinement, and two years' hard labor in the State Prison. Sentence not to be executed until the 21st of this month.

On the 28th ult. a destructive fire broke out in Macon, (Geo.) which destroyed about 16 stores, dwelling houses, &c. together with their contents. The Telegraph Office was destroyed; some type saved.

The Massachusetts Journal, of Saturday, contains a spirited communication relative to Mr. Adams's remarks on the abolition of slavery in the District of Columbia, which we shall transfer to our columns next week.

Died suddenly in this city, last Monday, Mr. DOMINGO WILLIAMS, aged 67—a colored gentleman of high respectability, and the celebrated head in the line of his profession, as Superintendent on entertainments of various kinds in this vicinity; and much esteemed by the first circle of this metropolis, by whom he was constantly kept employed. He has left behind him a well earned fame, that causes him to be deeply lamented by his numerous friends and acquaintances.

[An excellent tribute to Mr. Williams, in the Centinel, shall be inserted next week.]

FIVE DOLLARS REWARD.

I lost, between Boston and New-York, a bundle tightly wrapped in brown paper, with the following direction: 'Philip A. Bell, No. 73, Chamber-street, New-York City—(in the care of the steward of the steam-boat Eoston, at Providence.)—Paid to Providence, 25 cents.' Any person finding the above bundle, and sending as directed, will receive the above on application to the subscriber or to Wm. Lloyd Garrison, Boston. P. A. BELL.

No. 73, Chamber-street, N. Y. City. N. B. The bundle is probably at Providence. Jan. 14, 1832.

FOR SALE AT THIS OFFICE, A DISCOURSE On Slavery in the United States, By Rev. Samuel J. May, Pastor of the First Church in Brooklyn, Ct.

This discourse is judicious, forcible and eloquent, richly meriting an attentive perusal and a wide circulation. Price 18¢ cents.

The subscriber would inform the colored Ladies and Gentlemen of Boston, that his School for instruction in Sacred Music will be held, for the present, every Sunday evening in the African School-Fhouse, 1 Elknep street. Terms for twenty-six lessons—for a lady, \$1.00; for a gentleman, \$2.00. Those who wish to attend are requested to apply immediately.

Jan. 14. PULASKI W. FLANDERS.

LITERARY.

For the Liberator.

ON THE DEATH OF A YOUNG RELATIVE.

In the young dawn of life she died,
We laid her in the tomb;
Grieving that one so beautiful
Should meet so sad a doom.

Like a young bud of early hope,
We nourished her with care;
And little dream'd we such a stroke
Should crush that blossom fair.

Oh! who has not o'er blighted hopes,
And blighted feelings, sighed?
But bitter are the tears we shed,
When cherished ones have died.

So calm, so meek, without a sigh,
Her parting breath was borne;
Did angels watch the dying couch,
To bear the spirit home.

We know that she is happier far,
Than if she lingered here;
But the wrong heart its tribute gives,
And memory claims a tear.

Philadelphia, Jan. 3. SIDNEY.

For the Liberator.

THE OUTCAST'S COMPLAINT.

Can he, who past life's early morn serene,
And late enjoyed each sweet domestic scene;
Who ever true to friendship's genial power,
In happy converse passed each social hour;
Can he, now doomed to bid those scenes farewell,
Past joys forget, or present griefs dispel?

No! active memory gives the sigh, the tear,
While all those past delights still linger near.
Oblivion! haste, and cast thy mantle o'er
Scenes late enjoyed, to be enjoyed no more:
Cold Poverty and Scorn, Contempt and Hate,
Blast all the comforts of the present state.

Can the sad youth, whose bosom's doomed to know
And keenly feel the sharpest pangs of woe,
Who to misfortunes early made a prey,
Now wanders friendless o'er life's thorny way;
Whose heart afflicted finds no kind relief;
Whose eye oft weeps the burning tears of grief;

Who feels more cares, though not yet reached life's
prime,
Than those whose heads are silvered o'er by time;
Whose soul now shudders on despair's dread brink,
Fearful beneath oppressive ills to sink;
Can he, thus deep in misery's vortex hurled,
Draw pity from a cold, unfeeling world?

While all forlorn these queries I impart,
A chilling negative pervades my heart.
Have I no friend to soothe my sad distress,
And clothe this troubled mind with cheerfulness?
How swift is man to smile with those that smile!
How slow the wretch's sorrow to beguile!

Why on the happy does the world bestow
Its smiles—its frowns upon the child of woe?
Is there a heart that's loyal, tender, warm,
Say what like sympathy that heart can charm?
In the great plan, soft Sympathy was made
To soothe th' afflicted, and the wretched aid;
If then for misery pity was designed,
Wherefore, alas! do I no pity find?

Shall man revolt from such a glorious plan,
And cease to love his fellow creature man?
No! Heaven forbid! may friendship's ties yet join
The tender, sympathetic heart to mine;
For what like sterling friendship can impart
The glow of pleasure to the aching heart?

THE FREED BIRD.

BY MRS. HEMANS.

Return, return, my bird!
I have dressed thy cage with flowers,
'T is lovely as a violet bank
In the heart of forest bowers.

'I am free, I am free,—I return no more!
The weary time of the cage is o'er!
Through the rolling clouds I can soar on high,
The sky is around me—the blue bright sky!

'The hills lie beneath me, spread far and clear,
With their glowing heath-flowers and bounding
dear;
I see the waves flash on the sunny shore—
I am free, I am free,—I return no more!

Alas, alas, my bird!
Why seek'st thou to be free?
Wert thou not blest in thy little hower,
When thy song breathed nought but glee?

'Did my song of summer breathe nought but glee?
Did the voice of the captive seem sweet to thee?
Oh! had'st thou known its deep meaning well,
It had tales of a burning heart to tell.

'From a dream of the forest that music sprang,
Through its notes the peal of a torrent rang;
And its dying fall, when it soothed thee best,
Sighed for wild flowers and a leafy nest.'

Was it with thee thus, my bird?
Yet thine eye flashed clear and bright!
I have seen the glance of the sudden joy
In its quick and dewy light.

'It flashed with the fire of a tameless race,
With the soul of the wild wood, my native place!
With the spirit that panted through heaven to soar—
Woe me not back—I return no more!

'My home is high, amidst rocking trees,
My kindred things are the star and breeze,
And the fount unchecked in its lonely play,
And the odors that wander afar—away!

Farewell, farewell, thou bird!
I have called on spirits gone,
And it may be they joy like thee to part,
Like thee that wert all my own.

'If they were captives, and pined like me,
Though love might calm them, they joyed to be
free;
They sprang from the earth with a burst of power,
To the strength of their wings, to their triumph's
hour!

'Call them not back when the chain is riven,
When the way of the pinion is all through heaven.
Farewell!—With my song thro' the clouds I soar,
I pierce the blue skies—I am earth's no more!

MISCELLANEOUS.

Gambling.—Most of our readers have heard

of the officer who, having lost all his money at
play, received assistance from a friend, on con-
dition that he would never afterwards touch a
card or a dice; but a few weeks after, he was
found in an out-house drawing straws with a
brother Gambler for hundreds of pounds.

The most harmless species of gambling which
we have ever witnessed, we believe to be pecu-
liar to the blacks in Cuba. Many of these stout
hearted good humored fellows daily collect about
the quay, in Havana, waiting for employment;
and gambling for segars, for they are inveterate
smokers, forms their most favorite amusement.

Two parties challenge each other, and each lays
down in separate places, three or more segars,
forming a figure resembling a triangle; they then
withdraw a few paces, and eagerly watch their
respective piles. The owner of the pile on which
a fly first alights, is entitled to the whole.

The parties are generally surrounded by a
crowd of spectators of sable complexion, who are
busily engaged in betting. When the materials
are arranged, they silently gaze in breathless sus-
pense, until the unconscious insect alights, when
triumphant shouts of laughter from the successful
party rend the air.

Cheating is occasionally practised in this as
well as in other games, which are supposed to
depend on chance. One of the parties will some-
times tip the end of a segar with sugar or molasses;
the fly, whose olfactory are remarkably
delicate, perceives it in a moment, and rests on
the pile which contains the saccharine matter.

Exeter News Letter.

Casualty.—We learn that a colored lad, an

apprentice to a barber in South Third Street, ab-
ove Spruce, who had been confined to a room
by his master for a theft, on Wednesday last,
jumped from a third story window, fell upon his
head, and was instantly killed.

Mr. Bass, the master of the lad, had sometime
since detected him in several petty thefts, and on
Monday last he found him in possession of a silk
vest pattern and a silk handkerchief, which he had
reason to suppose had not been procured in a
proper manner. When questioned, the boy re-
plied that they had been given him by a quaker
lady in Arch street, and his master suspecting the
truth of his assertion, desired the lad to go with
him to the lady. They started off together, but
the boy, before he had gone far, began to cry,
and expressed an unwillingness to proceed. His
master returned with him, and sent him up stairs
until he had served a customer, when he intend-
ed questioning him further on the subject. There
was no lock on the door of the room, and the
boy might have escaped the back way had he
thought proper—but before he was in the room
half an hour, he opened the window, and attempt-
ed to jump on a shed below, but fell on the pave-
ment in a neighboring yard, and was instantly
killed.—Philadelphia paper.

Description of Bolivar's Officers.—The na-
tive officers, by whom he was surrounded, were
chiefly men of color, of lighter or darker shades;
except the two generals Paez and Urdaneta, who
are white. Few of them had any jackets. Their
usual dress consisted of a shirt, made of handker-
chief pieces of different colors, and generally of
check patterns, very ample in size, and with wide
sleeves, worn outside large white drawers, which
reached below the knee; and a hat made of co-
gollo or split palm leaves, with plumes of varie-
gated feathers. They were almost all barefoot;
but every one wore large silver or brass spurs,
with rowels of at least four inches in diameter,
and some of even more extravagant dimensions.

They generally wore under their hats colored
silk or cotton handkerchiefs, for the purposes of
shading their faces from the sun; although to all
appearance, their spreading sombreros might have
afforded sufficient shelter for such dark complex-
ions. We afterwards found, however, that dark
as they all were (and several were even quite
black,) they could not endure the severe heat as
well as most of the English. One of Paez's fa-
vorite cavalry officers, Colonel Juan Camacho, had
a helmet given him by that general, the casques
of which was of beaten gold, the work of some
country artist. Another who commanded his
body guard, Colonel Jose Carbajal, wore a silver
helmet; and many officers and distinguished sol-
diers had silver scabbards to their sabres, besides
silver stirrups and weighty ornaments of the same
metal on their bridles.—Campaigns in Venezuela.

Society Islands.—It is a curious fact, that
nearly all of the Society Islands, at the present
time, are governed by women. These ladies
each preside at the debates of their chiefs on the
state affairs of their island, and take an active
part in them. The meetings are open to all the
natives, and, whether of high or low degree, any
one is allowed to give his opinion on the subject
in question. When a measure is decided on, it
is promulgated as a law from the chapels which
have been built since the visit of the missionaries
to the islands. In the debates, the women gen-
erally evince, mentally, qualities superior to the
men, and also surpass them in their attainments
at the missionaries' schools. Since the establish-
ment of the missionaries on the islands, the con-
dition of the women has undergone a great
change; from a state of abject slavery and mis-
ery, they have become comparatively free and
happy; and the first object of the natives, on
visiting a ship newly arrived, is to procure a bon-
net, or some such article, for their wives, their
own wants being a secondary consideration.—
Athenaeum.

Anecdote.—A musical amateur of eminence,
who had often observed Mr. Cadogan's inatten-
tion to his performances, said to him one day,
'Come, I am determined to make you feel the
force of music—pay particular attention to this
piece.' It accordingly was played. 'Well, what
do you say now?' 'Why just what I said be-
fore.' 'What! can you hear this, and not be
charmed?' Well, I am quite surprised at your
insensibility. Where are your ears?' 'Bear
with me, my lord,' replied Mr. Cadogan, 'since
I too have had my surprise; I have often, from
the pulpit, set before you the most striking and
affecting truths: I have sounded notes that have
raised the dead; I have said, surely he will feel
now; but you never seemed charmed with my
music, though infinitely more interesting than
yours; I too, have been ready to say with as-
tonishment, where are your ears?'

In the Netherlands, as soon as a girl has given
a promise of marriage, her apartment and all the
furniture in it are decorated with garlands of
flowers. Every thing belonging to the bride-
groom elect, even his pipe and tobacco box, are
thus decorated. All the wine and liquor at wed-
dings is called the Bride's Tears.

LITERARY, MISCELLANEOUS AND MORAL.

Superstition in Abyssinia.—I cannot help
adverting to a practice which is not unfrequent,
but which might appear fabulous to any one who
had not witnessed it. When a woman has had
one, two, or more children, and they have all
died, she will, in hopes of saving the life of a
nother just born, cut off a piece from the tip of
the left ear, roll it up in a piece of bread, and
swallow it; and others will keep one side only of
the head shaved until the child is grown up. For
some time I was at a loss to conjecture the reason
why a number of grown people of my acquaint-
ance had one ear cut; and, when told the truth,
I could scarcely believe it, till I went into the
house of a neighbor, though contrary to the cus-
tom, purposely to see the operation. An old wo-
man cut off the tip of the ear, and put it into a
bit of cold cooked victuals, called sherro, when
the mother of the infant opened her mouth to re-
ceive it, and swallowed it, pronouncing the words,
'In the name of the Father, Son, and Holy
Ghost.'—Pearce's Residence.

Mr. Girard.—The funeral of the late Stephen
Girard was attended by an immense concourse of
citizens. The throng and pressure at the Chapel
was tremendous, and as the multitude rolled back
from the entrance to yield a passage to the pro-
cession, they presented an aspect calculated to
intimidate those who are not accustomed to con-
tend with crowds. It did not, however, deter
multitudes of females and children from venturing
among the press. Every wall, railing, flight of
steps, and even the trees, throughout the route,
were made use of by those who were not in the
procession, to gain a view of it.—Pennsylvania.

Marriage and Death!—Married, by the Rev.
S. C. Pecey, in Florence, on Thursday last, Mr.
Thomas Booth, of Franklin County, to Miss Fran-
ces Cox, of Florence. On Saturday night, Mr.
Booth and his wife lodged at Lagrange, in Frank-
lin County, both apparently in fine health. On
the following morning, the bridegroom awoke,
and found his bride a lifeless corpse. This young
woman had all the appearance of vigorous health,
and it appears difficult to conjecture the cause of
her sudden and unpremeditated dissolution.

Florence (Ala.) paper, Dec. 3.

A Hero.—Bonaparte invaded Russia with an
armed force of about half a million of men, ex-
clusive of the auxiliary armies of Austria and
Prussia.

He made the following disposition of them.
Slain in battle 126,000
Died from fatigue, hunger and the
severity of the climate 132,000
Prisoners 193,000
Returned to France, about 50,000

445,000
'One murder makes a villain—millions a
hero!'

FIRST WRITER AGAINST THE SLAVE-
TRADE. To Soto belongs the signal honor of be-
ing the first writer who condemned the African
slave trade. 'It is affirmed,' says he, 'that the un-
happy Ethiopians are by fraud or force carried a-
way and sold as slaves. If this is true, neither those
who have taken them, nor those who purchase
them, nor those who hold them in bondage, can ever
have a quiet conscience (all they enslave them,
even if no compensation should be obtained.)'
As the work which contains this memorable con-
demnation of man-stealing and slavery was the sub-
stance of lectures many years delivered at Salaman-
ca, philosophy and religion appear, by the hand of
their faithful minister, to have thus smitten the mon-
sters in their earliest infancy.—Sir J. Mackintosh.

In New-York there have been 203 deaths in one
week; in Philadelphia, 189; in Boston, 76. The
Journal of Commerce, speaking of the great mortality
in these cities, adds—'If we inquire for the cause of
this uncommon mortality, it is to be found in that
deceitful parent of disease, the INFLUENZA. Un-
heeded as this epidemic generally is, we have little
doubt that with us it is more destructive to hu-
man life, either by its direct or proximate influence,
than ever the Yellow Fever was. And yet, the one
is regarded as a thing to be laughed at,—the other
as an object of terror and dismay.'

From India.—Calcutta papers to the 11th
Aug. have been received at New York. The
Cholera was raging at Benares, and carrying off
hundreds of the native population. A letter from
a gentleman just returned from the Red Sea, says:
'At Mecca and the Hadjee country, 45,000 souls
were carried off by the Cholera in about one
month. The violent rains have produced great
damage in Arabia. Half of Suez is washed a-
way. The locusts covered the water for miles
and miles, so that it was literally the Red Sea.'

Cure for the Toothache.—The Yellow Iris.
—But above all, says Ettmuller, which I have
hitherto known, the juice of the root of the Iris
Lutea, rubbed upon the tooth that is painful, or
the root itself chewed in the mouth, in an instant,
as if by a charm, drives away the pain of the
teeth, arising from what cause soever. He that
communicated it to me affirms that he had tried
it forty times at least, with like success. I my-
self have also various times tried it, and a great
many others have done the same by persuasion,
and I hardly ever knew it fail. The seeds roast-
ed and made excellent coffee, superior to any other
substitute.—Johnstone's Flora.

SURPLUS POPULATION. A case of Malthus.
There is at present residing in the parish of Great
Hazely, Oxon, a woman in her fortieth year,
who has favored the parish by producing nineteen
illegitimate children. She was married, twenty
years since, had one child by her husband, who
absconded before it was born, and has never since
been heard of. The woman, for nineteen
following years, has produced an illegitimate
child, making a total of twenty. Thirteen of the
children are living. The cost to the parish ex-
ceeds £360.

There is a sect in India much resembling the
Quakers in England. They are called Sauds;
ornaments and gay apparel of any kind are strictly
prohibited. They never make any obeisance or
salutation. They will not take an oath, and are
exempted from so doing in courts of justice,
their solemn affirmation being considered equiv-
alent. Delhi, Agra, Jaypur, and Farrukhabad,
are the chief seats, but they are scattered over
other parts of the country.

Colonization from Virginia.—A proposition
is before the Legislature of Virginia to appropriate
\$150,000 expected to be received from the U. S.
(in compensation for a claim) to defray the
expense of removing free blacks from the State.
A call has been made for a copy of a correspon-
dence between the Governor of Virginia and Pres-
ident Jefferson, respecting the purchase of land
out of the State, to remove the free colored per-
sons to.

The body of an elegantly dressed lady was
washed on one of the Blasket Islands, Dingle
Bay, on the 18th Oct. She was attired in silk,
with a gold chain and other valuable trinkets at-
tached to her person; the most singular append-
age were two Pointers, fastened one to each hand
of the ill-fated lady: a part of the wreck of a
vessel was perceived on the opposite side.—Liv-
erpool paper.

Peerage.—The following is the present state
of the British peerage:—Dukes, (four royal,) 23
—Marquesses, 26—Earls, 129—Viscounts, 25—
Barons, 143—Representative peers of Scotland,
16—Ditto of Ireland, 28—English Archbishops
and Bishops, 26—Irish Representative Bishops,
4—Total of the House of Peers, 420.

A female child, fair and healthy, had been
born in the mines of Caforce, and was three
months old, which had two heads. While one
mouth was at the breast, the other sucked its
hand. The latter went to sleep first. But the
two heads cried or were quiet simultaneously.

Fires in 1831.—The number of Fires in Bos-
ton from January 1, to December 31, 1831, were
only 16: estimated damage \$31,015; insurance
\$15,450. There were 10 false alarms. In 1830,
the number of fires were 52; estimated damage
\$54,790; insurance \$33,295; false alarms 27.

Materials of Poetry.—Good sense is the body
of poetic genius, fancy its drapery, motion its
life, and imagination the soul, that is every
where and in all, and forms all into one graceful
and intelligent whole.—Coleridge.

Emigration to Liberia.—The schooner Crawford
sailed from New Orleans on the 13th ult.
for Liberia, with 21 emigrants from Kentucky.
She took out a large supply of merchandise,
books, medicine, &c. for the use of the colony.

Deaths on the Sabbath.—The coroner at
Albany states that during the last nine years, he
has held double the number of inquests upon per-
sons drowned on the Sabbath, than on all the
other days of the week.—Boston Courier.

What Massachusetts wants to secure great in-
fluence in the Union, is not talent, is not patriot-
ism, is not great men, is not public or private
virtue, but is to be a black-slave State like Vir-
ginia or a white-slave State like New York, New
Hampshire or Maine.—Mass. Journal.

Progress of Literature.—By command of
the Pasha of Egypt, a periodical Journal either
has been published in the Isle of Candia, or is
about to appear there. It is to be written in Tur-
kish and Greek.

MORAL.

From the Christian Register.

'LO I AM WITH YOU ALWAYS.'

'Whither shall I go from thy Spirit? or whither
will I flee from thy presence?'
I've sailed o'er the ocean, I've roamed round the
earth,

And left far behind me the land of my birth;
Arabia's deserts I've trod in despair,
But never forgot that 'my Maker was there.'

When alone in the forest mid lightning and rain,
I've sought for a shelter, but sought it in vain;
I've looked toward Heaven, being fully aware
'T was the rock of my safety, 'my Maker was there.'

When on the wild shore my vessel was cast,
I counted each hour, and believed it the last;
I thought on that Power who had kept me with
care,

Remembering with pleasure that 'my Maker was
there.'

When the storm and the tempest have clouded the
sky,
And the flash of the lightning has reached from on
high,

I've heard in the thunder a voice to declare,
'T was wicked to fear, for 'my Maker was there.'

When sickness had seized me, and hope fled away,
My body a victim to lingering decay;
My soul pined with anguish, raised to Heaven its
prayer,

And I felt re-assured that 'my Maker was there.'

Now my dangers are past, and my wanderings are
o'er,
I've returned once again to my own native shore;
To the altar of mercy I'll ever repair,
And offer my vows to 'my Maker who's there.'

When the Angel shall sound the last trumpet with
might,
When the earth and the skies shall be shrouded in
night,
And destruction shall seize all that's lovely and
fair,

I still will believe that 'my Maker is there.' J.

Reflections on Death.—The following sublime
effusion, which we do not remember to have read
before, and with the authorship of which we are
entirely unacquainted, chanced to fall into our
hands a day or two since, among other relics of
a deceased friend. A fine imagination is blended
with a fervent piety, in reflections like these:

'Heavens! what a moment must be that, when
the last flutter expires on our lips! What a
change!—Tell me, ye who are deepest read in
nature and in God, to what new worlds are we
borne? What new being do we receive? Whither
has that spark, that unseen, that uncompre-
hended intelligence fled?—Look upon the cold,
livid, ghastly corpse that lies before you! That
was but a shell, a gross and earthly covering
which held for a while the immortal essence that
has now left it;—left it, to range, perhaps,
through illimitable space;—to receive new cap-
acities of delight; new powers of perception; new
glories of beatitude. Ten thousand fancies rush
upon the mind as it contemplates the awful mo-
ment between life and death! It is a moment
big with imagination's greatest hopes and fears;
it is the consummation that clears up all mystery
—resolves all doubts—which removes contradic-
tion, and destroys error. Great God! what a
flood of rapture may at once burst upon the de-
parted soul! The unclouded brightness of the
celestial regions—the pure existence of ethereal
beings—the solemn secrets of nature may then be
divulged; the immediate unity of the past, the
present, and the future;—strains of unimagin-
able harmony; forms of imperishable beauty may
then suddenly disclose themselves, bursting upon
the delighted senses, and bathing them in mea-
sureless bliss! The mind is lost in this excess of
wondrous light, and dares not turn from the heav-
enly vision to one so gloomy, so tremendous as
the departure of the wicked! Human fancy
shrinks back appalled, while Hope and Charity

whisper to the bleeding heart that there where
all mercy is, there, too, will be forgiveness.'

The above eloquent, we might almost ad-
d, inspired picture of the Soul's beatitude, strikes us
as being very much in the style, and spirit of the
gifted CHARLES MATURIN.—Charleston Con.

NEGLECT OF GOD ON THE PART OF RULERS.

To physical are added the moral causes of ruin.
The simple and severe manners, the pure prin-
ciples, and the high tone of religious feeling, which
in earlier periods distinguished Britain from the
surrounding nations, are, in too many instances,
taken their departure, and leaving the nation to
that well-merited doom, which so many second-
ary causes appear preparing to accelerate.

The darkest feature of the times is the open
neglect of God by all in authority. His name is
never mentioned in any public act, except as a
mere formality; and His providence seems treat-
ed with utter scorn, as an antiquated notion. If
God rules the world, and none can doubt it, ex-
cept those whose understandings are dark as mid-
night, and their hearts hard as the nether mill-
stone, then He is especially bound to pour con-
tempt and ruin on those princes and ministers
who would exclude Him from the government of
his own world, and who, while they calculate
even the minutest elements of success, omit the
Divine power and influence in their account; who,
in His turn, will make no account of them when
the day of their calamity cometh as a whirlwind.

This neglect of God on the part of our rulers,
is what we have most to fear. If God were on
our side as a nation, all those clouds which now
look so threatening, would finally break up and
disperse. There is a remedy for every evil, ex-
cept for the loss of the Divine favor. Prayer,
even yet, by a blessing from on high, may be-
come the means of our safety. The hearts of
kings, and ministers, and nobles, are all in the
hands of Jehovah. Whithersoever He will, He
turneth them. Sin, which is the only cause of
the destruction of individuals, is also the sole
cause of the ruin of nations. They perish not
till their iniquities are full. But nothing is too
hard for God. He can give us, and that sud-
denly, as in the case of the Ninevites, repentance
unto life; He can blot out our public as well as
our private sins, and leading us to the Saviour by
His Spirit, and investing us in the Redeemer's
righteousness, He can make us the heirs of those
promises, which declare that in the latter days
the nations shall be all righteous, and shall inherit
their lands for ever.—Douglass.

RUM AND BLOOD. A great variety of cir-
cumstances, with which we are very familiar,
have somehow associated Rum and Blood so as
to render them, in our minds at least, inseparably
connected. It is difficult to think of one with-
out, at the same time, thinking of the other. We
witnessed an affair, a few days since, calculated
to strengthen this association. Passing through a
respectable street of our city, we met a colored
man with an empty bowl in his hand, followed
closely by a colored woman, both proceeding
with as much rapidity as possible, being consid-
erably intoxicated. Just before we came abreast
of the man, the woman had got near enough to
speak to him, and said something about giving
her the bowl. Without saying a word, he turned
round, and threw the bowl with such violence
against her forehead as to break it to pieces, and
inflict a shocking wound, from which the blood
flowed most profusely. In this condition he led
the wretched creature, without stopping to see
how seriously he had injured her. Rum and
Blood! Rum and Blood!—Genius of Tem.

Observance of the Sabbath.—If any doubt
the necessity of the Sabbath, in order to the main-
tenance of our civil and religious institutions, let
them look to those nations which have made the
experiment of living without one. What was an-
cient Rome, with her 6,000,000 or 7,000,000
when she had no Sabbaths, but the grand theatre
of inhumanity and crime, whose deleterious in-
fluence has, ever since, been felt all over the
world? What was France when she introduced
her decades and blotted out the weekly Sabbath?
What have been Mexico and South America?
And, it may be asked, where are they now?
And, what has been that of every Christian na-
tion contemplating that heavenly institution?

WILBERFORCE HOUSE.

FRANCIS WILKS.

RESPECTFULLY informs his friends and the
public generally, that his House, No. 121
Church street, is still open for the accommodation of
gentle persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continu-
ance of the same. His House is in a pleasant and healthy
part of the city, and no pains or expense will be
spared on his part to render the situation of the
who may honor him by their patronage, as com-
fortable as possible. New-York, October 8.

GENTEEL BOARDING HOUSE.

FOR COLORED TRAVELLERS AND RESIDENTS.

ROBERT WOOD.

GIVES notice to his friends and the public
that he has taken the house corner of Glen
den and Southack streets, for the entertainment of
gentle persons of color who may wish to be ac-
commodated with board. It is situated in a
pleasant part of the city, and commands an extensive and
pleasant prospect. Board may be obtained by the
day, week or month. Every effort will be made
by Mr. Wood to suit the taste and convenience of
his patrons. Gentlemen of color, in other places
on visiting Boston, will find his house a desirable
sort. Patronage is respectfully solicited. Dec. 17.

EVENING SINGING SCHOOL.

The subscriber proposes to open an Evening

Singing School for the instruction of colored
Ladies and Gentlemen, as soon as a sufficient
number of names are obtained. His terms will
be moderate. Reference as to his qualifications
as a teacher may be had to the Editor of the Li-
berator. No pains will be spared to explain the
science of music to the scholars. Subscription
papers are left with Mr. J. G. Barbadoes in First-
street, Mr. J. H. Howe, in Court-street, and at
the office of the Liberator. Notice will be given
hereafter of the time and place of commence-
ment. PULASKI W. FLANDERS.

Dec. 24.

Wanted, half a dozen complete files of
the Liberator, for which will be given an advance
upon the subscription price. Apply at this office.